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**BLUE
DOG**

FOR AND BY
BLACK PEOPLE

The Portland ADVOCATE

Vol. I, No. 1

May, 1981

BUF Takes To The Street

by Pam Smith

The Portland Chapter of the Black United Front conducted a "March Against Racism" on Saturday, April 4th. The purpose of the march was to protest the ever-increasing incidents of racism in the State of Oregon and across the United States. The Portland march was one of 37 marches held that same day in most major cities. In addition to high strung emotions, there was furor; pure anger at the in-

cidents which led to the demonstration. On the other extreme, there was joy and excitement at the unity of it all; people were happy to share with each other in common concerns; happy to be actively joining together in an effort to increase public/community awareness of racism. No one was afraid to show their emotions. Everyone was loose, and very for real. It was almost as if you were acquainted with

the person next to you, and you may not have even known them. There was a silent bond holding everyone together.

It was obvious from verbal comments and demonstration signs, that the major concerns on the minds of protesters were the deaths of Black children in Atlanta, unemployment, welfare cuts, and of course, the opossum incident where police placed four dead opossums in front of a Black owned restaurant, here in Portland.

The chants appropriately described the emotions of the protesters: "We're all fired up! We don't want it no more, we don't need it no more! We're all fired up!!!"

The crowd marched from Alberta Park to the King Neighborhood Facility, on N.E. 7th, a distance of about 2 miles. And as they proceeded down N.E. Killingsworth, more members from the community joined in.

It was a great day for a march. The weather was warm, the skies were sunny, and spirits were high, as the chanting crowd of approximately 1500 people, young and old, gathered together, with an estimation of 70% Black and 30% white participation.

Ronnie Herndon, Co-Chairman of the Portland Chapter of the Black United Front explained that the ultimate purpose of the march was to get people back into the streets, visibly protesting acts of racism.

The march ended with a rally at the King Neighborhood facility where keynote speaker Ronnie Herndon addressed the attentive crowd. He expounded on four major issues: 1) Unemployment, 2) Black male/female relationships, 3) Crime, and 4) Quality Education. He was cheered during the entire address. Mr. Herndon proposed that community patrols be set up to protect our communities. He stated two reasons for such a cooperative patrol effort: 1) the increase in violence being perpetrated against Black people all across the U.S., and 2) because of the anticipated rise in crime due to economic conditions.

At least 40 men signed their names as potential patrol marshals.

Hundreds arriving at King Facility ending 1st "March Against Racism" April 4, 1981.



A Visit with the Members

Transcribed by Joyce Harris

Rev. Herbert Daughtry, National Chairman of the Black United Front spoke before an audience of approximately 200 Black people on March 24, 1981 at Mallory Avenue Church. Rev. Daughtry was in Portland to urge people to participate in the historic April 4, 1981 March Against Racism. Rev. Daughtry's speech was very timely and his historic analysis of the Black liberation struggle made it possible to put the current struggle into perspective.

Rev. Daughtry spoke with the eloquence and knowledge of Malcolm X, Martin L. King and countless other Black men and women who have dedicated their lives fighting to free Black People.

Since Rev. Daughtry had so many points to make, we are writing an edited version of his speech in two parts.

OPENING REMARK

I commend you here in Portland. Your fame has gone abroad and we've been keeping in touch with the efforts you've put forward, and again we commend the leadership and all of the members of the BUF here in Portland and all of you in the struggle.

THE BLACK CHURCH AND BLACK LIBERATION

PART I

Nothing I will say will not have been said in the Black church many years ago. Perhaps, in some instances 100 years ago, for example when the country got all uptight about Black power a few years ago, and some Black folks pretended to be all uptight about it, when in fact the Black church had been wrestling with that question over 100 years before; and even the role of white people in a liberation struggle. There wasn't anything new about that part of our history - where we were trying to understand the various levels of participation and the level of contribution among persons of other Ethnic backgrounds in a liberation struggle. The Black church had wrestled with that question. Henry Highland Garnett way back in the first Negro conference in 1840 had a furious debate with Fredrick Douglass on that same question. He thought Douglass was influenced by the Abolitionist Movement of William Lloyd Garrison. At that time they began to question the influence that Garrison and the Abolitionists had on the Black struggle, and it was the Rev. H.H. Garrett who in fact flung out these challenging words, RESISTANCE! RESISTANCE! RESISTANCE! and was urging the slaves to rise up and it was Frederick Douglass who said, "Now let's try moral persuasion a little longer." H.H. Garnett lost the vote by one. His resolution was not adopted by that

conference, so whatever ideas I might discuss tonight, I can locate in the church. We have tried everything from armed resistance - as evidenced in the struggle led by Nat Turner who understood God was calling him to liberate his people as the slavemaster heard God say enslave his people, so if you have any problems with Nat Turner you should have far more serious problems with the slavemaster. Denmark Vessey - when they finally came to trap him and uncovered his plot, it was again one of those who lived from the masters' table who uncovered the plot and told "massa" what Denmark Vessey was up to and immediately they just disbanded the Methodist Church. The master knew where the power was, the power was in the Black church at that time. If my knowledge of history serves me right, we must be the only people whose religious beliefs have been legislated against us.

After Nat Turner's rebellion, the Governor of Virginia said every Black preacher was in on the plot east of the Blue Ridge and he was right at that time, so a wave of legislation was passed to protect slaves from coming together and discussing their religion. So when we talk about the old time religion, the old time religion really was the religion of Nat Turner, Denmark Vessey, Gabriel P, the underground railroad - H.H. Garnett crying RESISTANCE, RESISTANCE - that was the old time religion. The good old spirituals we sang, they had that dual meaning not just stealing away to Jesus - quiet contemplative prayer but stealing away to find a way to steal away from the slavemaster. We should always remember that part of our history.

One of the things that baffled me was what changed, why after the Civil War for example were we betrayed? After Reconstruction, you know, we had progress. You talk about political representation - you think those folks in Washington think we are making progress? We had more progress during Reconstruction than we have now, we even had a couple of Senators. Yet, it always baffled me why at the conclusion of Reconstruction when it became clear that we had been betrayed, that Rutherford B. Hayes sold us out and pulled the federal troops out of the South, where we were pretty much left to the whims of the former slavemasters. It became quite clear what they were going to do to us and one of the things that baffled me was why didn't the Black church resist as it had prior to the Emancipation Proclamation? What had brought about the change before? While there were some sellouts and there'll always be some sellouts, always those who will corrupt religion and everything else. What had happened was that when it became clear Reconstruction was over, all of the progress gained would be rolled back. Why didn't we get to the Black preacher as we had before, as evidenced in H.H. Garnett and many many others. This is not to say that

(Continued next page)



Rev. Daughtry addressing audience at Mallory Christian Church.

there weren't any, we had Bishop M. Turner who sort of went ahead of the Black theology of James Koen and others who came in the 60's. There wasn't any kind of collective resistance and from what I have been able to document so far, and the important thing is that we should always try to identify those sources which destroyed our movement and those forces that destroy our movement. We might discover that they resurface periodically whenever we begin to make some headway.

Now what happened as far as I have been able to document, and my research is not thorough at this point, is that white preachers, the white church, and I hope you have no problem with that because it's a reality it's a fact. There is a white church and a Black church, I didn't make it that way I simply found it that way. Nevertheless, on the influence of the white church, one of the first things they did was to say, "Now y'all settle down, none of that emotion stuff, let us teach you heathens how to worship God by being statues like us and stony, then they said don't y'all read that Old Testament so much, stay out of the old book because in the old book you had a Sampson killing people and you had a Moses leading God's people to the dry land then God splashing water on hundreds of thousands of Egyptians and you had God's people cutting a David getting the dream out. They didn't want us in that Old Testament, they wanted that nice 'turn the other cheek' but we sort of misinterpreted that and began to talk about a different kind of Jesus. We sort of went around and let people slap him around and so he had to look like a European, that long straight hair, blue eyes. How did he ever get that way? I can't understand European's distortion of history. They distort God, everybody gets distorted and what they said is stay out of the Old Testament. Read about turning the other cheek and love, it was always about love. Now they can talk about love, of course, because they were appeasing, stealing, and exploiting everybody so it was alright for them to tell people to love us. By the time they got through with us in the seminaries, we had negro preachers, who were so proud that they could roll an R like Presbyterian Scottish ministers. They didn't know what to do with themselves, and anything that smacked of a little emotion they couldn't stand it. It got to the point that when it looked like you might stand up and get a little move, they looked at you out of the corner of their eye, but as soon as you strike up one of those foreign anthems they get real proud. They felt better about singing "Mighty Fortress Is Thy God," they felt uncomfortable with spirituals and by the time they got through with them, there wasn't any resistance left. We were so happy trying to be like the European church, even Jesus was so pure and European and wanting to get to heaven. You find out our people know more about the temperature of hell than the temperature in their own house. They know more about the minerals in heaven than the minerals on earth. They know more about the

shiny streets. I don't know about Portland, Oregon, it's such a beautiful place but where I come from you go stumbling across garbage, but some of our people know more about heaven's streets than about their own streets. Some of our Brother clergy can preach ten sermons on how the gold shines on the streets of heaven, and go right outside of church and stumble on garbage in the streets.

I want to now talk a little about the movement, the Black struggle. We're at a very critical time in our history and that was a part of our history—The Black Church. I think the Black minister and the Black church was one of our noble creations, they came out of our experience and there has been nothing quite like it.

TO BE CONTINUED.....

SERIOUS RESERVATIONS ABOUT CAWTHORNE

By Ron Herndon

There was much discussion about the candidates during the recent school board election, of particular interest to the Black community was Herb Cawthorne's candidacy. The Black United Front supported Herb with serious reservations. On some key issues he has voted in the interest of the Black community, usually in doing this he consulted with individuals and organizations in the community before casting his vote. That practice makes sense if he is truly going to represent the community that created the movement and atmosphere that made his selection to the Board possible.

Unfortunately on some equally important issues Herb's vote has hurt the Black community. In most of these instances he had very little contact with individuals or organizations in the community. Herb's recent vote not to hire a permanent superintendent until after the new Board is seated this summer is potentially a very costly setback for our community. The Board had committed itself to hire a permanent superintendent this spring. The conservative members of the Board did not want this to happen, neither did big business interest that supported ex-Superintendent Blanchard. They all know there is now a four vote liberal majority on the Board that could hire a superintendent who may not reflect the conservative, racist, values Portland holds so dear. With Priestley and Sarah Newhall leaving the Board, there is every reason to believe the new Board will have a conservative majority. Their understanding of our interest in Black children will be mini-

mal. Herb is well aware of this. His explanation was, he wanted to get a Black superintendent hired and he did not think it possible to attract a good superintendent if he/she anticipated being elected by a four to three split board vote.

Herb's rap about the Black superintendent defies logic. The only Black person a conservative board hired would make "Uncle Tom" look like a revolutionary Black militant. Portland is not known for hiring, electing or selecting Black people who work for our collective interest. A conservative school board will be no different.

Herb's reasoning of not bringing in a superintendent on a split vote is weak. Individuals wanting to perform a good job generally accept that opportunity. Herb was selected to the School Board by a split vote. Be for real, how many people in the economically depressed education marketplace would refuse to accept the superintendent's position in a major city, paying over fifty grand a year plus fringes that move it close to eighty or ninety grand a year?

Herb also voted for Forrest Rieke to be Board Chairman and Frank McNamara to be Vice-Chairman, both hold very conservative views about the education of Black children. When the Board was developing a new desegregation plan, Rieke and McNamara consistently voted against the interest of Black children. Herb knows that better than we. Remember him walking out of the Board meeting. Maybe now we are to believe leopards change their spots.

The only plausible explanation for Herb's vote is it was designed to pacify certain powerful white interest groups that went after him when he voted to fire Blanchard. These same groups backed the recall aimed at all Board members that fired Blanchard.

In addition to all of this, it was learned Herb quietly approached the Oregon Alliance of Black School Educators for their support on putting the new middle school, Tubman, at Jefferson rather than Eliot as promised by the Board. This community fought to put the middle school at Eliot. Every major Black organization supported this. Herb voted for the Eliot site. Understandably people change their views on issues. We ask only that our representatives keep in touch with the community and inform the community when

(Continued on Page 5)



Dr. Hillard answers question in impromptu session after his lecture/slide presentation.

"Free Your Mind Return To The Source"

By Rosemary Allen

The people who gathered together Friday evening March 6, 1981, at Mal-lory Christian Church numbered about 100, maybe 125. Most of them were Black, there were fathers, mothers, quite a few children and some el-derly folks, a real mixture of the Black community. Yet, there was a feeling of anticipation emanating throughout the room. Some sisters in the back were hurriedly setting out homemade cakes and cookies and a big

bowl of red punch. Everything seemed nicely organized, and old friends about greeting each other. But still there was an edge of eagerness in the air, as everyone waited for the pro-gram to start.

The program, sponsored by the BLACK UNITED FRONT, was a presentation on Black history by Dr. Asa Hillard, a former faculty member at San Francisco St. College, and presently a Distin-guished Chair at Georgia State Uni-versity. Hillard was brought to Port-land as a consultant by the Portland School District as a result of comm-unity pressure. BUF Co-Chairman Ron-nie Herndon, introduced Hillard, who opened his presentation with the

statement, "Free your mind, return to the source."

What followed was more than two hours of straight fact, proof, and more facts about Black history that has been intentionally and systema-tically distorted, stolen, and hidden from the world. A hush fell over the audience as Hillard clearly and con-cisely revealed the true origin of civilization. "There are no primitives on the earth. Primitive is a word used to steal land from others," said Hill-ard. "We have been portrayed as the clowns of the world. We always have to be funny to be accepted....While our talents are stolen and imitated by others, who become wealthy," Hill-ard said.

Once in a while a baby cried or a child squirmed, but everyone else in the audience seemed mesmerized by the extensive documentation Hillard shared through the slide presentation of pic-tures and literature. Hillard's facts were astounding as he told about Black civilization two thousand years before Christ during the first seven dynas-ties in Egypt. During this "Golden Age" Black Africans invented religion, num-bers, science, and physics. He explain-ed how promoters of the King Tut ex-hibit had tried to make the Egyptians appear European in the promotional ad-vertising of the exhibit.

Hillard said that Moses was Black, and referred to the book by Sigmund Freud, Moses and Monotheism, which supported the fact. The publication was recently reprinted. "Great compo-sers Beethoven, Mozart, and Haydn were Black men," Hillard said, as he showed how names had been changed, Black fea-tures of statues and paintings des-troyed, and books put out of print.

The audience was transformed into another world of a wise ancient Black civilization with Pharaohs, Queens, architects, builders, scientists, artists and explorers who roamed the world thousands of years before Columbus came to America. A world where the Greeks came to Africa for higher education.

"We did a lot more than peanuts and blood plasma," Hillard said, as he brought his talk to a close. The audience stood, fathers, mothers, children and some elderly folks, mostly Black, and applauded. There were even some cheers. Yet, the applause, the smiles, and the cheers seemed to be more out of a feeling of pride, than of gratitude, as though each person had received a precious gift.

The Asa Hillard presentation on Black History is a first of a series of programs featuring nationally acclaimed Black historians and educators, that will be held in the community free of charge throughout the year. It will be unfortunate if you and your family miss the next one.

(Continued from Page 3)

contemplating switching horses. At no time did Herb inform the community of his "change up" on the Eliot and Jefferson issue. It was discovered when he answered a direct question on this issue. This took place at a Black United Front Meeting Herb was requested to attend.

In August of 1980 Herb called a press conference at which he read a cleverly worded statement that discouraged Black parents from supporting the Boycott being planned if the School District refused to keep its promises to the Black community. When questioned by members of the community Herb apologized for his statement.

For these reasons we have serious reservations about Herb's desire to consistently reflect the best interest of Black children and adults. In the past we have seen him work for the community. However, it is very difficult to view Herb as genuinely willing to identify with Black people and support their struggles. He seems to be constantly imbued with only one purpose and that is to be in the good graces of those sectors of the white community that made known their displeasure when the former school superintendent was fired.

"As we struggle for freedom in America we will have to boycott at times... it is merely a means to awaken a sense of shame within the oppressor."

"It is not enough for the church to be active in the realm of ideas; it must move out into the arena of social action."

Dr. Martin L. King, Jr.

Movement Report

During the past two years the Black struggle in Portland has had success in the following areas:

Black children are no longer forced to be bussed all over Portland against their parents' wishes;

Black children are able to attend the Harriett Tubman middle school;

A Black principal and an increased Black staff are now at the King School;

Blacks are no longer intimidated into silence and acquiescence by a school board with several members who are obeisant to and

reflective of the wishes of a white racist authoritarian element;

The Black community remained unperturbed throughout the racist sponsored recall movement.

PRESENT CONCERNS

The recently elected board represents a throw back to racist fanaticism despite the attempts that have been made to conceal this. Blacks will continue to seek: changes in the Singleton Rule; inclusion of Black culture components in the curricula; establishing programs that will produce teachers who can do a better job of teaching Black children; reform disciplinary policies and practice to remove the injustices endured by Black students because of discriminatory suspensions and expulsions.

Committee Reports

Culture

Supporters of the BUF are picketing the Walnut Park Theatre, and at intervals will do so until the pornographic movies are discontinued. This theatre, located at Alberta and Union Avenue currently shows "X-rated" movies. Northeast area residents have regarded this theatre as a public nuisance for several years. One citizen stated: "I can recall when the place was raided while working as a cab driver. It was a strip joint and a place with live sex shows, and I picked up three fares who lived in Milwaukee."

According to some immediate area residents, the theatre has not been patronized by most residents of Northeast Portland for the past few years. BUF spokesmen state that the theatre should remain open, if the movies it features are suitable for families to view together. It would be worthy of support if there were frequent presentations of musical productions, plays, and other forms of Black cultural art. If the management persists in showing X-rated movies, the community is determined to "Close It Down", the familiar chant of the picketers.

Contrary to various news reports, the

Contrary to various news reports, the local theatre management was approached regarding its selection of movies, and was informed about community disapproval and intentions, according to a BUF spokesman. For more information about the picket line, times and days, call: 249-8501

Health

The Health Committee of the BUF has been involved primarily with 3 areas: A) Disaster preparedness; B) Cardiopulmonary Resuscitation (CPR) training; C) Issues and concerns about mental health.

On Saturday, January 10th approximately 30 community volunteers attended a disaster preparedness class taught by the American Red Cross. The class covered such topics as shelter manage-

ment and administration, emergency services and mass feeding. A similar class on January 17th was held for about 25-30 registered nurses from the community.

It was agreed that attendance was excellent and the response was enthusiastic. Much valuable information on the role and responsibility of the Red Cross was obtained. Also, in an effort to help families become better prepared, we distributed over 500 of the "Emergency Preparedness Kits" through community churches. The Kits contain information on the essentials of winter preparedness, emergency phone numbers, and discount coupons to purchase certain emergency items.

We are conducting CPR classes and a first session was held April 18th. Volunteers from the community are always needed to teach CPR. More information and a sign-up sheet will be available at BUF meetings.

In the area of mental health, we are in the process of taking a look at what is needed versus what is available. There are many human services/agencies located in N/NE, however, there appears to be a significant gap between available resources and quality care. Most agencies receive substantial funding from public sources, local, state, and/or federal, which means your tax dollar. However, since there is no mechanism at the present time for making these agencies accountable, many of them do not feel any real responsibility to the community. Due to the present economic situation such as, increased unemployment, cuts in welfare, and other human services along with increased drug/alcohol use and abuse, there is an increased need for mental health care.

In talking with people in the community, it is felt that a monitoring group is needed to protect and assure that we get what we pay for - quality care.

Labor

Certainly it is practically impossible to mention and explain in detail the short and long-term goals and objectives of the BUF's Labor Committee in just one report. However, the committee would like to call the attention of their readers to three specific goals and objectives.

One of the main goals and objectives of our committee is the creation and upgrading of jobs in current positions for Blacks. The socio-economic conditions of the Black community are horrible, tragic, and dramatic because of racial discrimination and denial of equality of opportunity as far as the hiring of Black people is concerned.

In the case of Griggs v. Duke Power Co., the U.S. Supreme Court ruled that practices that are fair in form, but discriminatory in operation are forbidden by the Civil Rights Act of 1964. "If an employment practice which operates to exclude Blacks cannot be shown to be related to a job performance, the practice is prohibited by law," according to the Court. In spite

of the Court's decision in the Griggs' case, there are in Portland, the State of Oregon, and throughout the U.S. many employers who get away with excluding Blacks from the job market by using artificial barriers. For instance, many employers use their bias, prejudicial and subjective judgement to determine the qualifications of Blacks applying for jobs. Although there are over 500 jobs in the Black community, less than 30 Black people are hired. If Title VII of the Civil Rights Act of 1964, amended in 1972, and the different decisions of the Supreme Court concerning equality of opportunity were respected by employers, the socio-economic conditions of the Black community would have been wonderful. The Black community is falling apart, because of a lack of employment for its members. The hiring and the promotion of Blacks have a lot to do with rejuvenating the Black community.

Another goal and objective of the Committee, which is related to the struggle for jobs and promotions, is the consolidation and coordination of all progressive movements related to the defense of human rights not only in the U.S., but all over the world. Several Portland residents are coordinating the activities of different organizations for the denfense of human rights as far as public welfare is concerned. The battle cry of the Committee is: "Oppressed people of the world, let us unite for better tomorrows for our children." Black people and all oppressed people must understand not only from an intellectual standpoint, but from a practical standpoint the meaning of working together, organizing together, and struggling together. Otherwise the enemies of social justice will continue to trample upon human rights. The name of the game in any colonial situation is dividing to conquer. The history of Black and oppressed people is the history of human beings so conditiond and concerned about their survival, that they find it hard to think and act collectively. It has been said, "an injury to one is an injury to all." In spite of brainwashing and the distortion of the truth by the news media, the unity of Black and oppressed people can be achieved.

The third main goal and objective of the Committee is the building of strong political movements for the liberation of Blacks and all oppressed people. In the Black liberation movement there is a place for every Black person who wants to free of colonialism, neo-colonislism, and imperialism. For many years, Africa, the land of Black people, supplied the Western world with diamonds, mica, gold, quartz, rubber, cobalt, tantulum, columbian magnesium, tin, and zinc. White civilizations became wealthy and sophisticated becuase of the plunder of the Third World by white investors. The free and cheap labor of Black people has a lot to do with the building of the Western world. The Western world is indebted to Black people living in Africa, the U.S., Europe, and the West Indies.

The Labor Committee would like to revive the political awareness of the Black community. The problems of the

Black community related to Education, Housing, Employment, Due Process of Law, etc., are obviously political problems. It is time for Black people to organize their own political party. For many years, Black people have put their confidence in politicians who made promises that they never kept. The time has come for Black people to develop self-confidence and the philosophy according to which if "there is a will there is a way." No politician connected with Congress or the White House will liberate Black people from socio-economic oppression. The liberation of Black people is a matter of Black unity and Black self-determination.

Law and Justice

The Law and Justice committee of the Black United Front was organized in the fall of 1979. The immediate goal was to assist Black people in the areas related to the legal system. Because of increased community concern, we quickly responded to the ever worsening problem of police brutality and misconduct.

We prepared flyers that gave steps citizens should take if they are victims of police brutality. The Committee also set up a "hotline", 288-9160, for residents who have experienced police misconduct. The calls to the hotline are handled by first interviewing the callers to obtain sufficient information. The second step involves evaluating the information obtained and discussing it with a team of attorneys to decide what action should be taken. To date, we have responded to over one hundred calls and related incidents. We have put several people in contact with attorneys who are currently handling their cases. We continue to explore the possibility of filing a class action suit against the police department. Again, we thank the Urban League for allowing us to use their phone number for the police hotline.

In November 1979, we filed a complaint with the Department of Treasury, charging the Portland Police Department with discrimination because only 13 of 700 cops were Black. We hope to get Portland's Revenue Sharing money cut off. The investigation started a year ago, the initial findings show Portland is guilty. We await a final determination. We tried to get Charles Jordon to issue new policies that would limit when an officer could shoot someone, this is often called the use of "deadly force." This is of particular interest to us because in Portland during the 1970's, 60% of all people killed by the cops were Black though we made up less than 5% of the population. More than a year has passed, and at the city level we see no sign of movement from Jordan. Since it appears he is unwilling to do

anything on this issue, we have introduced a bill in the State Legislature that will limit when police officers can use "deadly force." The new policy would be similar to the F.B.I.'s which allows an agent to shoot only when their life or the life of another person is in danger.

In summary, the majority of our attention has been directed at fighting policy abuse, brutality, misconduct, and hiring discrimination.

Public Postings

MANY MANY THANKS!
To The Women
Who Typed The Entire 1st Issue Of
The Portland Advocate

Experienced Cleaners
1469 N.E. Prescott
Phone: 284-0844
ANNOUNCES

If you identify yourself as a BUF member or supporter, 25% of your cleaning bill will be donated to the BUF.

Portland OIC Will Hold Its
ANNUAL COMMUNITY BANQUET
April 30, 1981 7:30 p.m.
Guest Speaker: Dr. Leon H. Sullivan
For more information call: 287-1271

Seeking works related to
the Afrikan Experience?
The Talking Drum Bookstore
1634 N.E. Alberta St.
282-9465
Can Assist In Your Search

Do You Feel: Tired, Nervous, Depressed? Digestive Problems?

Try The NATURALway
Neo-Life Supplements
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287-2369

-ATTEND-
The 2nd "Community Unity"
Basketball Game
The KBOO The B U F's
"City All-Stars vs. "Ghetto All-Stars"

Sunday, May 3 - 12:30 p.m.
PCC Cascade Gym
705 N. Killingsworth
Admission: \$2.00

All proceeds evenly divided by KBOO and the Black United Front

Tshaka The Great

By Fungai N. Kumbula

Just over a century ago, a young African prince sat on a rock and surveyed his father's kingdom as his cattle grazed before him on the rolling green hills of what is now Zululand, Azania (South Africa). What he saw was a beautiful and rich country that he would soon inherit when his father King Mtwetwa passed on to join their ancestors. Perceptive as he was, young Prince Tshaka saw something else that was as unsettling as the keen breeze that was causing him to pull his blanket closer around his shoulders.

Everywhere Prince Tshaka looked, he saw separate 'mini-nations' of Africans existing independently all over Southern Africa. While this was fine, he realized the inherent danger: that as separate mini-nations, the Africans were susceptible to conquest by covetous outsiders some of whom were already making ominous moves from the South. There and then, young Prince Tshaka laid out his plans for a strong, single, united African nation that would be able to stand up to any invader. He reasoned that the Africans best hope and salvation lay in unity.

Shortly thereafter, King Mtwetwa died and young Tshaka became the king of the Zulus and immediately set about putting his plan into operation. Initially, he met with resistance from people who did not fully understand his motives but he was soon able to bring most of the Zulus under his rule. Then he set out to get the other mini-nations around him and before too long, he had over a hundred such mini-nations under one rule.

King Tshaka was the first ruler in this part of the world to introduce the idea of the draft. Before his time, African kings and chiefs used to gather warriors only in times of war. The warriors would be trained for a short time and only for the immediate battle. At the conclusion of the battle/war, the warriors would disband again and go about their daily business. Tshaka was the first to introduce the concept of a standing army.

He argued that a nation always needed a ready army to defend it against outside attack. He made the draft mandatory for all boys who joined the army at the tender age of seven to learn the art of warfare. From this tender age, they were taught discipline, self-reliance, survival skills and how to use weapons. Seven is a very young age to be joining the army but the idea was that by the time they were eighteen to twenty when they would see their first combat, they would have had eleven to fifteen years of army discipline and training and they would, therefore, make that much better soldiers.

Tshaka also introduced the assegai, a short stabbing spear in place of the usual javelin-like throwing spear. The assegai necessitated getting up close to one's adversary and stabbing him. That takes a lot of guts (understandably a lot more than killing someone from long distance as is the case when one uses a spear) and one of the basic lessons in Zulu warfare was the art of bravery. In fact, so highly was bravery regarded that if any of the warriors returned from a battle with a wound in the back, that was as good as signing one's own death warrant because: how else would you get stabbed in the back unless you were running away?

With the assegai came the ox-hide shield thrust. To complete their attire, the warriors wore lion and leopard skins around their midriffs and ostrich and other bird feathers made up the head-dress. Tshaka was also the first monarch south of the Sahara to arrange his troops according to regiment and the classification was based on age. Since they all started at the same age, it is obvious that ten year olds would have more experience than nine year olds and eighteen year olds than seventeen year olds.

With these highly trained and disciplined armies, King Tshaka was able to bring virtually all South Africans under his rule. He always invited neighbouring peoples to come and join his kingdom and would only use force when his invitation was turned down. As his empire grew to be one of the largest anywhere in the world at the time, he began to delegate authority and made most of his captains and lieutenants, governors who ruled portions of the empire on his behalf. However, he remained the ultimate authority as Emperor and administered his vast empire which stretched over much of what is now South Africa, Botswana, Lesotho and Swaziland very fairly. He treated all his subjects equally whether they were Zulu or not.

So skillful was Tshaka both as military genius and administrator that later European historians were to refer to him as the "Black Napoleon." The great South African songstress, Miriam Makeba, is quick to point out that it would be more accurate to call Napoleon the "White Tshaka" since Tshaka started from scratch and yet was able to build one of the mightiest empires ever. Napoleon did not start from nothing as Emperor Tshaka did.

At the time that Emperor Tshaka was building his great empire, the Boers, pushed by the British, were trekking northwards and beginning to encroach on African lands. They viewed Tshaka with great trepidation because he had managed to do what no other African monarch had done before: unite all the

Africans. They, therefore, began to plot his demise. Sad to say but they were able to use other Africans to do their dirty work. By spreading rumors about Tshaka's supposed cruelty, waving the Bible and instigating a power struggle, they got his cousins Dingaan and Umhlangana to poison him.

So died not only one of Africa's greatest kings but one of the world's greatest empire-builders and administrators as well. With his death, the great empire he had so carefully built up began to crumble too. One by one his lieutenants broke away and went to form mini-nations of their own once more. Dingaan who took over after Tshaka's assassination did not have his uncle's (Tshaka) leadership capabilities and so was unable to hold the empire together.

Captain Khama led a group of people eventually called the Tswana to what is now Botswana. It was initially called Bechuanaland until independence in 1968. Col. Sobhuza led his own band later called the Swazi to what came to be called Swaziland. Gen. Mzilikazi led his own band to southern Zimbabwe while Captain Soshangana led his own to eastern Zimbabwe. Not to be outdone, Captains Dingiswayo and Zwangendaba led the Nguni to Zambia and Malawi and Lt. Col. Moshoeshoe led another band, the Sotho, to what was originally called Basutoland but is now known as Lesotho.

The break-up of Emperor Tshaka's once mighty empire was just about complete and Southern Africa was ripe for the Boers and British to come and pick clean which they were not slow to do. Today, more than a century after his assassination, the African nations seem to finally be coming back together again to do exactly what he had tried so valiantly to do: unite all Africans. Looking at these efforts from wherever he might be, Emperor Tshaka must be smiling today. Let's hope we give him cause to keep on smiling.



illustration of Tshaka The Great

EDITORIALS

The 80's In Portland

The decade of the 80's will be one of the most crucial periods in the history of Black people in Portland. All indicators of poverty and oppression show most Black people in worst shape now than 1970. The Klan organizes at will; Black people are being brutally murdered from coast to coast. Recently, a white woman in Oakland, California was convicted of killing a Black child. She tried to eat the child and said, "Black children should be killed."

White racism is the system in America and doing exceptionally well in Oregon. Many Black citizens in Portland are seriously pondering our future. Hopefully our choice will be to unify and organize intelligently. It is imperative that we increase our effectiveness in working together on all issues that affect our lives. We cannot afford the luxury of sitting back and disco-ing our cares away. We must be prepared to use all of the tactics of the 60's plus many new ones and share a willingness to aggressively confront injustice. This requires that much be done about our plight than just talk. No people have been able to talk their way to freedom.

Our community is faced with grave problems. When the Black United Front centers its attention upon poor schools, unemployment, police brutality, an unjust criminal justice system, and poor housing, you must be ready to help the Black community and its children's future depends upon each of us putting our shoulders to the wheel. We are well aware that some local negroes will be cooperative with those whites who intend to block our moves for freedom. All races have their toms, sycophants and apostates. However the majority of Black people seek equality and justice. The handkerchief heads do bear watching.

The boycott of Portland Schools on Malcolm X's birthday, last May 19th, dramatically demonstrated that Black people in Portland are capable of unity for worthwhile purposes. Eighty-five (85%) percent of our children stayed home. We have proven we can unite. This was another affirmation of Black creativeness, genius, and courage. Black people in Portland, with commitment and carefully coordinated effort can continue to make Malcolm and Martin's lives more meaningful for our and subsequent generations.

The 80's with all of the ominous difficulties must be seen as just another decade in which we will be involved in the struggle for freedom. We must not shrink our responsibilities as this would dishonor millions of our ancestors and disparage us and the lives of our children.

Who's The Opportunist Now?

A few weeks ago, the community heard Commissioner Charles Jordan refer to persons protesting the opossum dumping caper, as opportunists. Now, since being patted on the back for dismissing two cops involved and the circumstance which led to an early release of the man who shot an officer, Jordan is all of a sudden "jumping bad." He will now clean up the Police Department, and rid it of all its bad eggs. Why now, after so many years having heard complaints repeatedly about the police? The announced actions to be taken by Jordan appears to be opportunism at its best.

It is hoped, throughout his endeavor to polish the tarnished image of the Police Department, his knees hold up.

Help You Don't Really Need!

With some stretch of the imagination, the recent performance of some North precinct partolmen in killing opossums and placing them in front of a Black owned restuarant may be considered as reflecting a warped concern for meeting nutritional requirement in the Black community. It should come as no surprise if the police teaching teams in Portland Public Schools are discovered to be citing this incident as first hand evidence of sincere police interest in the welfare of Black people. Such day-to-day displays of discourtesy and disrespect by police very easily could be the products of the training sessions now being offered to police personnel for their propaganda.

THE PORTLAND ADVOCATE

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The Portland ADVOCATE is committed to articulating the Black experience from a local, state, national, and international perspective. Serving as a voice of the BUF, The ADVOCATE will focus on Portland as its first source of information, and will never be apologetic about its Black viewpoint - be it popular or unpopular. In our attempt to serve as a voice for the Black community, we welcome your comments, suggestions, and contributions.

All photos courtesy of: Richard J. Brown

All material used by The ADVOCATE was submitted on a voluntary basis by community residents.

Black United Front
P.O. Box 3976
Portland, OR 97208

Ujima is a kiswahili word meaning collective work and responsibility. The BUF has functioned within the framework of a principle which is practiced by its various committees. The expansion of committee work is always appreciated, and given your interest, please check one of the following BUF committees:

<input type="checkbox"/> Communications	<input type="checkbox"/> Fund Raising
<input type="checkbox"/> Culture	<input type="checkbox"/> Health
<input type="checkbox"/> Education	<input type="checkbox"/> Labor
<input type="checkbox"/> Economics	<input type="checkbox"/> Law & Justice
<input type="checkbox"/> Welfare	

YOUR INVOLVEMENT WILL MAKE A DIFFERENCE

Name: _____
Address: _____
Phone: _____

clip and return

Creation Time

Black Unity

Nothing in this world will stop from shining for Blacks the Sun of Liberty. May the links of love that unite all Africans Become stronger and stronger among all Black Americans.

Lucien Loiseau

The Drummer

I hear
I see
The Drummer

Cymbals in refrain
Black Warriors on to victory
As our Black Mothers and Fathers sing

Our Children
Our Children
Black Warriors All
Listen To The Drummers Call
One Voice
One Voice
From Africa
Civilizations' Motherland

One Line
One Line
Leave none behind
As we your Forebearers
Smile on you

Your bodies gleaming
Beyond nightmares and daydreaming

The last teardrop
where injustices stop

Back to the Nile
Within our Soul
Our Lives forever Flowing
Our Lives forever Flowing

Ben Clark

Food For Thought

"Enough Is Enough! Is Enough!"
Rev. Herbert Daughtry

"Black world unity is the only vehicle that will enable us to survive world unity"
Haki R. Madhubuti

"No garden is without its weeds"
Anon

"Problem-posing education does not and cannot serve the interests of the oppressor. No oppressive order could permit the oppressed to begin to question:Why?"
Paulo Freire

"Victims of racism are created in the image of racists"
Malcolm X

"Analyze the average colored preachers sermon, and you will find that three-fourths of it is devoted to an imaginary description of heaven. It tells about white mansions above, while members of his congregation live in hog cabins; about golden slippers, when more than half his audience are barefooted. He talks about living on milk and honey in the next world, but when he goes to take dinner with one of his sisters he is given cornbread and peas"
Booker T. Washington

"The Black Church is essential to the Liberation Struggle, because it is controlled by Black people and is capable of being restructured to serve the Black Revolution"
Rev. Albert B. Cleage, Jr.

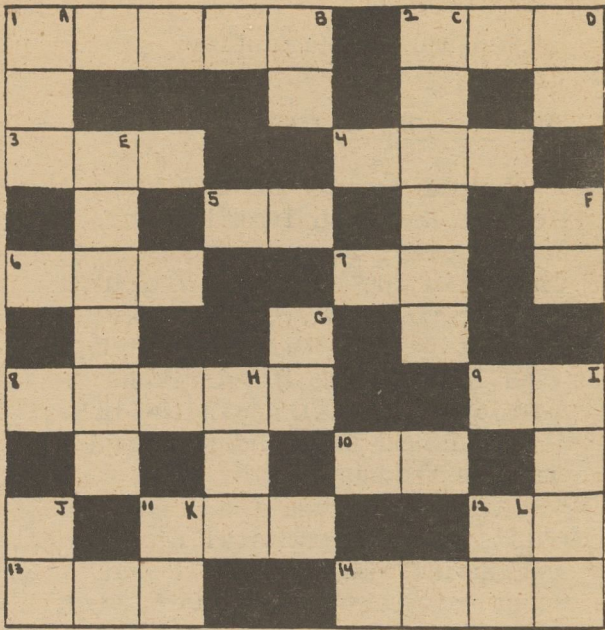
"Objectivity killed the natives"
Frantz Fanon

"The amount of knowledge that a man has does not secure his usefulness if he so taken it in that he is lopsided"
Edward W. Blyden

"Men who are in earnest are not afraid of consequences"
Marcus M. Garvey

"Lean Freedom is better than fat slavery"
Aesop

Crossword



Across

1. Slang term to denote approval and used to distinguish taste
2. Abbreviated title of BUF Co-Chairman
3. Led a slave revolt
4. Known for his sky hook
5. He gained the attention of this world body
6. Blacks had to use it for acquiring equal rights
7. Portland's only Black female judge
8. Former Black Congressman serving a prison term
9. Lincoln University is located in this state
10. Former President of country where W.E.B. DuBois died
11. Many Black teens do not have one
12. Initials for this West Afrikan nation
13. Many are becoming concerned about its activity
14. Outspoken preacher who is called this name by friends

Down

- A. What Portlanders seldom see
- B. Led his people against the French
- C. Seldom mentioned East Afrikan nation
- D. 1st state to abolish slavery
- E. Nationalists name for South Afrika
- F. His base of operation was Harlem
- G. Black songstress and pianist
- H. Ancient city of Songhay/Niger known for its scholars
- I. "For Colored "
- J. Leader of this East Afrikan nation
- K. Was suspected as the Mau Mau leader
- L. Wife of an outstanding Black scholar

NOW IS THE TIME!

By Benjamin M. Priestley

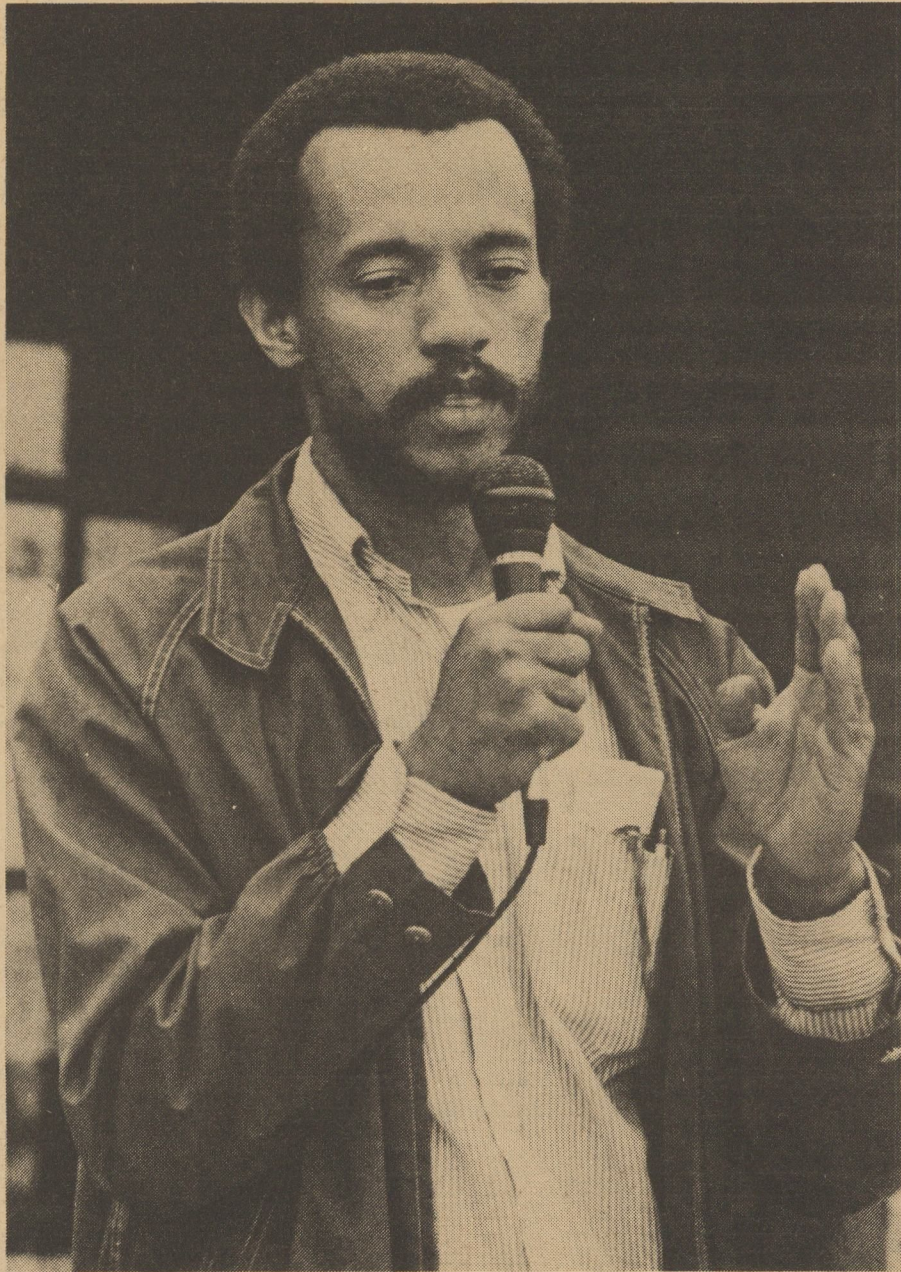
Introductory Statement

Judged during the 1970's by the Midwest Research Institute of Kansas City, Missouri in conjunction with the U.S. Environmental Protection Agency, as the most liveable city of its size (385,000 with less than a 10% Afrikan-American population) in the U.S., it was noted that indexes used to measure the quality of life - health care, education, economics, politics, environmental conditions, and social atmosphere all had superior ratings. However, when referring to the Afrikan-American community of Portland, Oregon - "not so" according to Portland's BUF Co-Spokesmen, Messgrs. Herndon and Jackson. Nevertheless, both men are working towards a meaningful quality of life as defined by Portland's Afrikan-American community. Their coming together and current collaborative work was inevitable given the state of affairs in their community.

About The Co-Chairmen -

Born in Coffeyville, Kansas, RON HERNDON is a 35 year old activist who serves as Co-Chair of Portland's BUF. Upon his arrival in Oregon in 1968, Bro. Herndon continued and successfully completed his studies at Reed College, majoring in History. While attending Reed he wasted no time becoming involved with Black student affairs, essentially due to an instructional curriculum void as related to the Afrikan experience. Bro. Herndon has also studied at New York's New School for Social Research. After leaving school, he has continued to educate, organize, and confront racism as experienced by Portland's Afrikan-American population. Some of his community contributions has been one of the Founder's of the Black Education Center (an independent school, K-4), and as a part of its Center, assisted in the development of the Talking Drum Bookstore specializing in Afrikan writings. He recalls the need for a bookstore because of, not being able to locate even Johnson Publications (aside from Jet and Ebony) in Portland area bookstores. At present, he is a Headstart Director, and was selected Secretary of the National Black United Front, at its July, 1980 Founding Convention in Brooklyn, New York.

Described as a progressive clergyman and a native of Pittsburgh, Pennsylvania, Rev. JOHN H. JACKSON is a 62 year old no-nonsense humanist who also serves as Co-Chairman of Portland's Black United Front. A resident of Oregon since 1965 where he has pastored Mount Olivet Baptist Church, Rev. Jackson is a graduate of the University of



Pittsburgh receiving the B.A. and M.Ed degrees, and a Master of Divinity from the Union Theological Seminary in New York City. He is a member of Omega Psi Phi Fraternity, former President, Portland Chapter - NAACP, Education Board Staff member, National Baptist Convention of U.S.A., member, National Urban Ministeries - American Baptist Churches of U.S.A., and had spent many hours in the company of and working alongside the late Dr. Martin L. King, Jr. In addition, Rev. Jackson has served on or is serving on numerous State and local Boards, and is known for his keen sense of humor. Given his commitment to the Church, Rev. Jackson sees the ministry as "dynamic" and within the context of the church/community. His ministry is always about educating himself to preach, train, and provide leadership.

PA: Will you share with us what led to the formation of a Black United Front in Portland, Oregon?

HERNDON: Well, several of us saw the conditions Black people were under here in Portland and it was getting worst in every area - jobs, police brutality, the quality of education was dismal for Black children, and that efforts of one organization to try and solve problems have not been very successful. We felt that a better approach would be to get people from several different organizations together, especially people who have a history of fighting for Black people and form an organization which would attract people from various

Mr. Ron Herndon

backgrounds and persuasions under one organization to fight for justice in all the various areas that are crucial within our community.

JACKSON: I think it was kind of a psychological attempt to deal with the signs of the times. I think the signs of the times indicated that the people were ready, problems were severe, and the interest was high among some of us. I think along with Ron's comment, it was kind of a natural cohesion of people involved in civic issues that caused us to sort of ease into a Black United Front.

PA: What is the level of cooperation between local Black organizations and the Black United Front as related to issues facing Portland's Afrikan-American population?

JACKSON: I would say its sketchy, or if not sketchy, halfhearted. Having been acquainted with the workmanship of the N.A.A.C.P., it seems that the prominent national organizations locally are under the mandate from the National offices, and they have problems moving on local issues in local situations. I have a feeling that the success of the Black United Front for local people seems to be due in part, I think, because the National offices do not loosen the reins in order for their local organizations to act upon a local problem. At this point, locals do not have such flexibility.

(Continued next page)

PA: You have mentioned various local issues, but what has been the Black United Front's primary focus?

JACKSON: I think we made a good attempt in dealing with the police department. We also became involved with street names, and we engaged in some economic issues having to do with jobs. Gradually, I am certain we will get involved with meaningful problems that exist in the Black community.

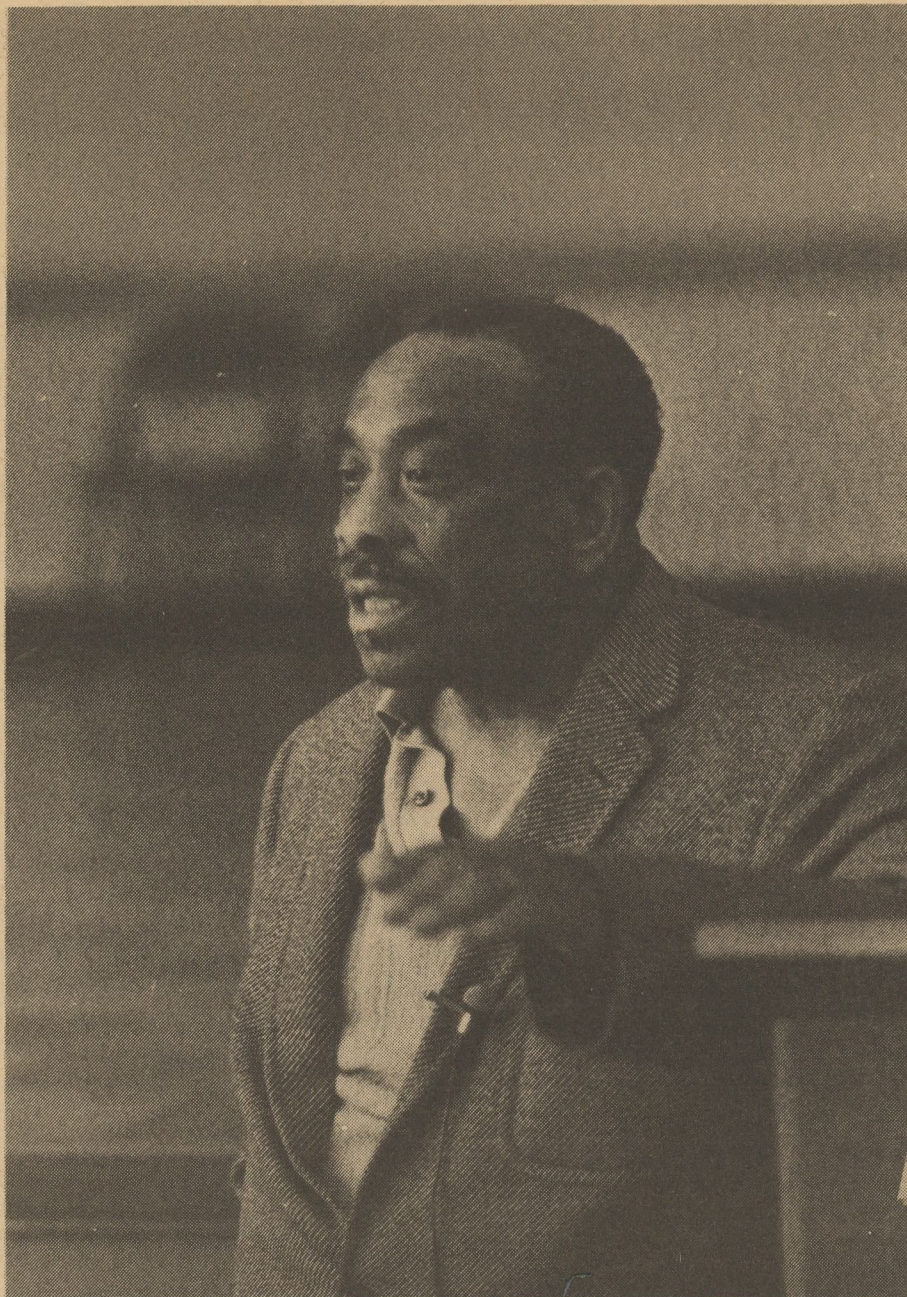
HERNDON: Another area where we have received the most attention and made the most gains has been in education. Portland had a desegregation plan that mandated Black children be bussed out of their community. The Front tackled the plan in 1979, and stopped such activity due to community pressure put on the School Board. Black children are no longer forced to be bussed out of their neighborhood. They can attend their neighborhood school, and we have forced the School Board to set up a school in our community that will serve 6th, 7th, and 8th graders. Up until now there was never a school to serve Black children for six or seven years who were of middle school age. There are still many areas where we are fighting to make quality education possible for Black children, but there have been some dramatic changes as to what education does look like for Black children in Portland, only because of the success the Front has had in organizing the community and forcing issues to the fore and having them resolved. There are several issues the School District has promised, and to date they have not been resolved.

PA: Given some of the issues and or problems described, how successful do you think you have been in the Portland community?

JACKSON: On name changes, we have been met with somewhat of a setback. It did in my estimation, expose the fact that Portland is more racist than we thought it was, and it was evident in how they subjected us to a public opinion survey. Given the percentage of Black people in the area, we could not have won with a public opinion survey and when we knew the public survey was going to go against us, we knew we must resort to other tactics. We do not see ourselves permanently defeated. We consider ourselves exposed to a problem in depth, where we will have to work around, through, or over the problem to get what we want done for the necessary change.

PA: You said name changes, exactly what are you wanting changed?

JACKSON: We were seeking city street name changes, and we selected two names, Rosa Parks and Malcolm X. One of the things which I think is significant, and it has a direct relationship to the educational issues we have raised, there were too many people who did not know of Rosa Parks or Malcolm X.



Rev. John H. Jackson

People called me and asked who are these people? (Laughter). We believe if quality education was offered, especially quality education dealing with Black history and culture, that in itself would have eliminated some of the problem and particularly among some of the Blacks who called. Here again, we fault education and not only education dealing with Blacks but whites as well, going right back to what we have been trying to get - quality education.

PA: Have Black students enrolled in local colleges, universities, or high schools been involved with Black United Front activities?

Herndon: Yes. We have gotten a lot of support from the Black Student Union at Portland State University. They have supported us every step of the way. Many students have been involved in volunteer committee work, and in 1979 when we were planning a boycott, high school students formed what might be called a youth group that helped with publicity and activities about the boycott.

PA: Tell us about some future Black United Front directions?

JACKSON: When the former Mayor became a member of President Carter's Cabinet, his predecessor gave the City a lot of bad publicity regarding Black people. It seems to us that that is part of the rea-

son why he was selected, due to the fact that Portland was considered such a liveable city. It was very disturbing to us, because as a Cabinet member coming from Portland, it meant he was going to deal with the affairs of Black people all across the country. Since Black people here are so small in number and given how we were and are dealt with, we were concerned that Black people might not get a square deal elsewhere.

As long as problems exist, we will exist. We will exist because what else can you do except try to relieve, resolve, or help with some problem. There are a mass of things out there that we do not even have time to deal with, but as rapidly as we can we will deal as long as inequities exist. I was reading an article the other day, and the article alluded to the so-called ghetto problem as a problem for everybody. If by chance we are eliminated or leave and take jobs in other cities, there will be others anxious to resolve problems. We know the problems are here, and as long as I can remember we have been dealing with some sort of problem.

PA: Thank you, Both.

"The power of spirit that our people have is intangible, but it is a great force that must be unleashed in the struggles of today."

Paul Robeson

WHEN WILL THE KILLINGS AND HARASSMENT STOP?

Black men, women, and children are dead as a result of violence throughout the United States. The perpetrators are the Police, Racist Groups (KKK, Nazi Party, etc.) and unknown assailants with very few having been arrested and brought to trial. Harassing and shootings of Black people is on the rise, and the following are known death tolls thus far:



November 30, 1980

Atlanta, GA: Twenty-four Black youths found dead among the twenty-six reported missing.

September 28, 1979

May, 1980

August, 1980

Boston, MA: Black male teenager shot by a sniper, who is now a quadriplegic. Two Black males fatally stabbed by alleged white youth.

September 22, 1980

September 25, 1980

October 8, 1981

Buffalo, NY: Six Black males murdered with two of them found dead with their hearts cut out.

April 19, 1980

October 25, 1980

Chattanooga, TN: Four Black women shot and killed by Klansmen.

A Black teenager wounded by two white males in a shooting incident.

January 14, 1979

Chico, CA: A deaf Black male killed, because assailants could not find any animals to shoot on a hunting trip.

June 8, 1980

Cincinnati, OH: Two Black youths shot to death on their way to grocery store.

May 26, 1979

Decatur, AL: A hundred Klansmen attacked protesting marchers, resulting in two Blacks being shot.

February 14, 1981

March 20, 1981

Eugene, OR: Racist literature distributed in area referring to Blacks. A Black woman, her six children, and a nephew received a threatening note from the KKK at her home, telling her to leave the community.

May 29, 1980

Fort Wayne, ID: Urban League's National Director shot by a sniper

November 3, 1979

Greensboro, NC: Protesting marchers attacked by KKK and Nazis, resulting in a Black female murdered.

January 1, 1980

Idabel, OK: Triggered by the death of a Black teenager, shooting incidents involving the police, led to the death of two Black males.

January 14, 1980

Indianapolis, ID: Two Black males murdered by sniper

June 15, 1980

Johnstown, PA: Black man shot dead while walking down street

December 20, 1980

Los Angeles, CA: Fear has increased within Black community, due to rash of killings in area.

August 17, 1980

Milwaukie, OR: Black family terrorized by white youths.

March 23, 1981

Mobile, AL: Black youth beaten and hung from a tree which was ruled the cause of his death.

November 19, 1980

March 2, 1981

New Orleans, LA: Police killings have created an increased amount of fear within Black community. Police shot Black youth in a Carnival parade.

December 23, 1980

New York, NY: Four Blacks stabbed to death due to racial conflict

October 29, 1980

Oklahoma City, OK: Black man killed by sniper while out for a leisurely walk.

July 7, 1980

February 14, 1980

November 24, 1980

March 26, 1981

Portland, OR: BUF member life threaten-

ed by an anonymous caller.

Racist literature found posted in downtown area. Black man stabbed by person on downtown street, who was later identified as a Klan member.

Two white males attempted to forcibly enter the home of a black teenager, because the youth was talking to one of the men's daughter.

October 7, 1980

Rochester, NY: Black male stabbed to death after getting off a city bus.

January 20, 1980

Salem, OR: Racist literature found by area residents in their mailboxes.

October 20, 1980

Salt Lake City, UT: Two Black male joggers killed by sniper.

April 14, 1980

Seattle, WA: Black male beaten by whites in a neighborhood tavern.

December 4, 1980

St. Helens, OR: Black family harassed by local townspeople or townspeople.

November 2, 1980

Washington, D.C.: Black female community activist murdered.

December 21, 1980

Weldon, NC: Black female raped and murdered by white male assailant.

November 1, 1980

Youngstown, OH: Black teenager shot to death.

NATIONAL BLACK UNITED FRONT SUPPORTS THE CAMPAIGN TO

WEAR A GREEN RIBBON
FOR THE CHILDREN OF ATLANTA